

Truth, is now measured according to *Power*, and that of the idea of *Beauty*, which to-day gives place to what he calls the *valeurs de choc*,—the unconscious, the irrational, the instantaneous. He points out also a changed estimate in the idea of language, the importance of which is now minimized by graphics—traces or inscriptions left directly by things themselves—and by consciousness of the relativity of words, the significance of which varies with the context and with individual minds, since they are but imperfect signs or symbols of incommunicable Thought.

From these considerations and from their corollaries, P. Valéry concludes that philosophical systems, regarded in the past as monuments of truth, appear now what they are really—poems or works of art which we only consult to find an intellectual exercise or pleasure. So there is nothing to prevent us from seeing in Leonardo a thinker for whom painting was philosophy.

M. DUGARD.

[From more than one quarter news comes of a new phase in French cultural expression ; psychism and mysticism are to the fore, and literary minds are reported more and more to be turning in the direction of spirituality and idealism. Love for oriental contact and eastern atmosphere is expressing itself in Paris and other French towns more than ever before, and Indian friends report with grateful appreciation the courtesy, friendly feeling and brotherliness on the part of the citizens of France for Orientals in general and Indians in particular. We have also heard in more than one quarter in France of what our esteemed correspondent says in reference to M. Meunier's *True Message of Jesus*, namely that Jesus should be regarded as the prophet who unites East and West. But is not this true of *all* great Seers and Sages ? Does not Buddha or Krishna occupy a similar position ? True prophets are not for any one class or country—the greater the teacher the more universal the influence of his message, and so we all must watch against the spirit of proselytism entering into literature and philosophy by a back door. Against this, we are happy to say that in France there is a growing demand for old as well as modern Indian books, especially the teachings of Vedanta and Buddhism. France, and Paris particularly, can greatly help the spread of the idea of *universality* in religious and spiritual matters. We say to our French friends : the *Gita*, the Upanishads, the *Dhammapada* and other Buddhistic canons will unveil the hidden worth and beauty of the Bible, make the Sermon on the Mount itself a practical treatise for every day life rather than that which it is for most Christians to-day—a beautiful poem which inspires people from time to time. Great thoughts, noble ideas join together the separated units of the race, and there is no power more beneficent for a realization of Brotherhood than that which they generate. —EDS.]